

THE LATTER-DAY SAINTS' MILLENNIAL STAR

ESTABLISHED IN 1840

"He commandeth all men that they must repent, and be baptized in his name, having perfect faith in the Holy One of Israel, or they cannot be saved in the kingdom of God." BOOK OF MORMON, 2 NEPHI 9: 23.

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THE WORLD'S NEED OF RELIGION*

PRESIDENT HEBER J. GRANT

I REJOICE to have the opportunity of again meeting with the Saints in general conference. I am very grateful for this splendid audience, considering the inclemency of the weather. I most earnestly pray that while we are assembled here together the prayer that has been offered may be answered and we may have a rich outpouring of the Spirit of the Lord, that those who address us, those who offer prayers and those who sing for us may be inspired and blessed of our Heavenly Father.

It has been one of the joys of my life to attend, from my childhood days until the present time, the general conferences of the Church, and to partake of the remarkable and wonderful blessings that have come to us from those who have been called upon to speak.

It is customary at our annual conferences to give some information regarding the condition of the Church financially and otherwise.

I rejoice to say that our missionary work all over the world is progressing favourably, and that from every mission we have earnest appeals for more missionaries. The work is very great and we do not have as many labourers as we would like to have, notwithstanding there are more than 2,000 missionaries out in the world to-day proclaiming the Gospel.

During the past year the Church has expended more than \$1,200,000 for the erection of ward and stake buildings. The

*From an address delivered at the first session of the Ninety-ninth Annual Conference, in the Tabernacle, Salt Lake City, Utah, U.S.A., April 5th, 1929.

people themselves have contributed for the same purpose over \$1,000,000.

Had the means been available we could have expended as much more, by responding to all the calls that have come to us for funds with which to construct church edifices. But inasmuch as the tithes of the people have not increased in proportion to the applications for funds (in fact the tithes have increased very little, while the expenditures have increased over \$500,000), we have been unable to do all that we should have liked to do.

Up until about twelve years ago no more than \$300,000 in any one year was ever contributed by the Church to assist in building meeting houses.

There has been expended more than \$900,000 for the construction and operation of Church schools, seminaries, and the two institutes that have been erected.

For the maintenance and operation of missions and for the erection of places of worship and other buildings in the missions, there has been expended over \$900,000.

The total expenditure for charity rendered by the Church, including disbursements from fast offerings, and assistance rendered by the Relief Societies, is more than \$800,000.

Various wards have assisted the missionaries by contributions of over \$100,000, principally for the purpose of sending them to their fields of labour.

More than 2,000 missionaries have been sustained in the mission field at the expense of their families, at an average cost per missionary of at least \$40 per month, or \$960,000 a year; to say nothing about the value of the missionaries' time, which I am sure would be more than double this amount, as they could earn on an average more than twice their expenses.

There are to-day 12,500 students in our seminaries and 3,800 students in our Church schools. It is costing more than twice as much to support the 3,800 students in the Church schools as it is to support the 12,500 students in the seminaries. It costs over ten times as much per capita to give the amount of religious instruction in our Church schools as it does to give it in our seminaries.

STATISTICAL AND OTHER REPORTS FOR THE YEAR 1928

We have at the present time: Stakes of Zion, 101; Wards, 938; Independent branches, 74; Dependent branches, 36; total wards and branches in the Stakes of Zion, from Canada to Mexico, 1,048; Missions, 27; Mission branches, 813.

CHURCH GROWTH

Children blessed and entered on the records of the Church in the Stakes and Missions, 19,223.

Children over eight years old baptized in the Stakes and Missions, 15,073.

Converts baptized and entered on the records of the Stakes and Missions, 6,040.

Number of long-term missionaries from Zion, December 31st, 1928, 1,945.

Number of short-term missionaries from Zion, December 31st, 1928, 160.

Number of local missionaries, 92.

Total number of missionaries on foreign missions, 2,197.

Number engaged in missionary work in Stakes, 838.

Total missionaries, 3,035.

Number of missionaries who received training at the Missionary Home, 929.

Persons recommended to the temples, 51,222.

SOCIAL STATISTICS

Birth rate, 29.9 per thousand.

Marriage rate, 14.7 per thousand.

Death rate, 7.8 per thousand.

Families owning their own homes, 70 per cent.

These figures speak very well for the Church. The first great commandment of the Lord, given to our first parents, was to multiply and replenish the earth. When it comes to the death rate, we have one of the lowest of any people, showing that we must be observing the laws of health—and the laws of health are the laws of God.

I have often said in my public addresses out in the world that when it comes to vital statistics, such as a high birth rate, a low death rate, a low insanity rate, a low divorce rate, in fact all the vital statistics that go to show that a people are a worthy and good people, we are making no apology to any one upon the face of the earth.

MISSION PRESIDENTS APPOINTED

A. William Lund has been appointed president of the British Mission.

Heretofore the British Mission has been under the direct jurisdiction of the president of the European Mission, he presiding over all of the missions in Europe and also being the actual head of the British Mission. There are now two missions, one presided over by Elder John A. Widtsoe, which includes all of the missions in Europe, among them being the British Mission, presided over by Brother Lund. We have received very good reports for the brief time since this division took place.

Samuel Martin has been released as president of the South African Mission, and Don Mack Dalton appointed to succeed him.

Lorenzo W. Anderson has been released as president of the Norwegian Mission, and Hyrum D. Jensen appointed to succeed

him. Brother Jensen, I believe, left yesterday for his field of labour. He would have liked very much to be here at this conference, but on account of the early sailing of the steamship, he left yesterday.

Alma G. Burton has been released as president of the Tahitian Mission, and George W. Burbidge appointed to succeed him. Brother Burton has not yet left for home.

James H. Moyle has been appointed to succeed Brother Henry H. Rolapp as president of the Eastern States Mission.

Miles L. Jones has been appointed president of the East Central States Mission, a new mission, which includes a part of the territory heretofore belonging to the Southern States Mission, presided over by Brother Charles A. Callis, and one of the Eastern States.

Mission president who has passed away during the past six months—Joseph W. Booth of the Armenian Mission.

We regret that the circumstances are such that up to date we have been unable to secure permission to bring the body of Brother Booth home, but we expect to secure permission to do so at some later date.

VALUE OF RELIGIOUS TRAINING

Speaking of education in our seminaries, we rejoice in the erection during the past year of an institute at Moscow, Idaho, where the young Latter-day Saints who are attending the University of Idaho can receive education religiously. We rejoice that only last Sunday an institute was dedicated where the young people attending the Agricultural College at Logan can have the opportunity of receiving religious training.

One of the outstanding characters in the United States of America is Honourable James J. Davis, Secretary of Labor. He has this to say regarding religious training:

“Men may say what they will, but we shall never have a morality that respects the rights and integrity of others unless our morality has a religious sanction. To put morality on anything but a religious basis is to build on sand. It is religion that gives vision, strength, inspiration; and without it we are nothing. . . .

“I have children of my own, and I want them to grow up into men and women who believe that religion has a genuine message for them, as it has for me. I don't want them to develop into atheists and materialists. If there is no truth in the teachings of religion that have come down to us, of what earthly use would life be? If the world were under the control of blind forces operating without any direction, if there were no plan behind the creation of the world and man, and if after our little span of life here we were to lie down for eternity in a dreamless sleep,

then I do not see what inspiration life would have for any of us. . . .

"No people has ever found a purely intellectual education enough in itself. A man may be ever so highly cultivated and still be a bad citizen. One of the greatest scholars of his day, Lord Bacon, took bribes as a judge on the bench, and eventually found himself a prisoner in the Tower of London. Probably the poet went too far in his indictment, but we see the wit in the judgment he passed on this man, as 'Brightest, wisest, meanest of mankind.' . . .

"As institutions where facts may be learned, our schools are worthy of all praise. But facts are not everything. They are not even the most important things in life. One might pack into his head every fact to be known, and yet never even glimpse the kingdom of truth.

"I would plead for a conception of education large enough to take into itself everything that deepens the human consciousness, that inspires the human soul, and gives one a vision of the eternities. This, a moral education, to use the word in the highest sense, will do. As every historian can show, morals divorced from religion are sorry affairs without any point. But morals not so divorced can rise to the height that religion itself has attained."

RELIGION A NECESSITY IN EDUCATION

Ex-President Coolidge made the following statement:

"Our doctrine of equality and liberty, of humanity and charity, comes from our belief in the brotherhood of man through the Fatherhood of God. The whole foundation of enlightened civilization, in government, in society, and in business, rests on religion. Unless our people are thoroughly instructed in its great truths, they are not fitted either to understand our institutions or to provide them with adequate support. For our independent colleges and secondary schools to be neglectful of their responsibilities in this direction is to turn their graduates loose with simply an increased capacity to prey upon each other. Such a dereliction of duty would put in jeopardy the whole fabric of society. For our chartered institutions of learning to turn back to the material and neglect the spiritual would be treason, not only to the cause for which they were founded, but to man and to God.

"We cannot remind ourselves too often that our right to be free, the support of our principles of justice, our obligations to each other in our domestic affairs, and our duty to humanity abroad, the confidence in each other necessary to support our social and economic relations, and finally, the fabric of our government itself, all rest on religion.

"Its importance cannot be stressed too often or emphasized too much."

I believe that I can say without fear of contradiction that we as a people demonstrate by our actions that our religion is dearer to us and of more actual value than is the religion of any other people in the world to them. Where can you find a people, 3,000 persons of whom are giving their time and their attention without money and without price, labouring to bring others to a knowledge of the Gospel? I am sure that we realize the force of the statement made in that wonderful and remarkable revelation given to David Whitmer and Oliver Cowdery:

Remember the worth of souls is great in the sight of God;

For, behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him.

And he hath risen again from the dead, that he might bring all men unto him, on conditions of repentance.

And how great is his joy in the soul that repenteth!

Wherefore, you are called to cry repentance unto this people.

And if it so be that you should labour all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!

And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me!

WE ARE PREACHING CHRIST'S GOSPEL

We are bringing many souls unto a knowledge of the Gospel. I rejoice beyond all power which God has given me to express my feelings, that the Latter-day Saints in every land and in every clime, all over the wide world wherever the Gospel has gone, have been blessed with a testimony, with a knowledge of the divinity of the work in which we are engaged. I never have heard and never expect to hear the song: "We Thank Thee, O God for a Prophet, to Guide Us in These Latter Days," but what my heart goes out in gratitude to God for choosing that wonderful young man, Joseph Smith, to restore to the earth again the Gospel of the Lord Jesus Christ, the plan of life and salvation. I rejoice that the missionaries who have been going out to proclaim this Gospel for ninety-nine long years have gone out under the inspiration of the Living God, that they have declared that which they knew to be true; and that in every nation under heaven where the Gospel has gone, honest men and honest women, in answer to their own prayers and their supplications to God, have been blessed with the light and the knowledge of the Gospel, and of the divinity of the mission of Joseph Smith the prophet.

May God bless us during our assembly here to-day, and inspire all those who shall speak to us, is my humble prayer, and I ask it in the name of Jesus Christ. Amen.

HISTORY OF THE PRIESTHOOD*

PRIESTHOOD is the authority received from God by man to act officially in the accomplishment of the plan of salvation. Those who hold the Priesthood may act for God in divine ordinances, whether in their own behalf or as officers of the organized Church of Christ.

Priesthood implies purpose. Man is on earth in conformity with a plan proposed by the Lord and accepted by preexistent man. The purpose of the plan, made clear in modern revelation, is the eternal, progressive welfare of human beings.

The Lord uses those to whom He gives the Priesthood to help work out this eternal plan and purpose. The necessity of Priesthood or earthly, official agents in performing the work of the Lord, is recognized by all who believe that man's life is planned and directed by our Father in heaven. Every church has its priests or priesthood, though there is wide diversity of opinion as to the authority and full function of those who administer sacred ordinances.

The most vital theological discussions centre upon the validity of the priestly authority claimed by various religious bodies. Has the Priesthood been conferred by those who have authority to do so? Is it of divine or human origin? Such are the essential questions in all discussions of authoritative Priesthood. The origin of priestly authority must be carefully scrutinized; else one may be seriously deceived.

The Church of Jesus Christ, restored in this day, teaches that the Priesthood, the true authority to act for God, was conferred upon the first man, and has been upon earth wherever righteous men, worthy to receive it, have been found to do the work required in their day.

FROM ADAM TO ABRAHAM

Adam, the first man, the "Ancient of Days," received the Priesthood from the Lord. He became a Presiding High Priest, he "obtained the First Presidency," and in his day held the keys of the Priesthood.

Adam was "the first to hold the spiritual blessings, to whom was made known the plan of ordinances for the salvation of his posterity unto the end, and to whom Christ was first revealed. . . . Adam holds the keys of the dispensation of the fulness of times, i.e., the dispensation of all the times that have been and will be revealed through him from the beginning to Christ, and from Christ to the end of all the dispensations that are to be revealed."

(Continued on page 298)

*In the months of May and June, 1829, the Aaronic and Melchizedek Priesthoods were conferred on Joseph Smith and Oliver Cowdery. As part of the centennial celebration of this event, five articles on Priesthood will appear in the next few issues. This is the first of the series.

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THURSDAY, MAY 9, 1929

EDITORIAL

"WASTE NOT, WANT NOT"

THE FRENCH WOODCUTTER was hard at work in a small grove of fair-sized trees. Each tree as it was felled was carefully stripped of its branches, cut into suitable lengths and piled nicely. Then each branch was stripped of its smaller branches, twigs and leaves, and made into bundles. Finally, the twigs, leaves and all the litter were gathered into bundles also for use. When the woodchopper was done, the ground looked like a swept floor.

Such care of material possessions explains largely the power of the European nations to recover with some degree of rapidity from the nearly constant warfare which during many hundreds of years has raged among them. The thrift of France and Belgium is their saving grace, and may well be an example to other, more prosperous nations, which deal wantonly with their possessions. If a man shall find continued prosperity he must watch over and utilize with care the gifts of the Lord to him. So must a nation. Waste is unrighteous and leads to disaster. The principle is well expressed in the old proverb: "Waste not, want not."

The principle of thrift is not confined to the material, so-called tangible world; it applies with equal force to the realm of intangible realities. For example, time is given all men alike. The day is of equal length for rich and poor, strong and weak. The use of time determines to a large degree the achievement and happiness of a person. Those who look upon the minutes as being precious, who conserve and use them, achieve most. The well-spent life is a life of days well used. Waste not time, want not success; waste not time, want not achievement.

Spiritual difficulties are nearly always the result of spiritual waste. The Church has been established for the benefit of man. One person stands outside of it looking askance at it, wasting his opportunity, and fails to find the happiness which is intended for him. Another, who enters the Church, does not enter into its life whole-heartedly, and wastes his chance for spiritual contentment. It is spiritual waste to fail to keep the Sabbath day holy, to disobey the Word of Wisdom, to refuse to recognize our stewardship from the Lord in the giving of tithes, to remain inactive in the organizations of the Church. Such waste inevitably leads to spiritual poverty, to bitter inward discontent.

The French woodchopper sells the trunk and branches of the

felled tree, and with the income supplies himself and his family with the necessities and some of the luxuries of life. Then, on the wintry days, his cottage is warmed as he burns the twigs and leaves which he did not waste. Even so, in heavy hours as on pleasant days, spiritual warmth will comfort those who have not wasted their opportunities, however small, to love and serve God and their fellowmen. They wasted not; they shall not want.—W.

TAUGHT BY THEIR MOTHERS

WHEN HELAMAN, the Nephite captain, tested the faith of his two thousand Lamanite stripling warriors—his “sons,” as he affectionately called them—he was astonished to find their courage so strong, their trust in God so implicit. He inquired of them the reason, no doubt, and in telling Moroni, his brother-in-arms of the incident, he said :

“Now they never had fought, yet they did not fear death ; and they did think more upon the liberty of their fathers than they did upon their lives ; yea, they had been taught by their mothers, that if they did not doubt, God would deliver them. And they rehearsed unto me the words of their mothers, saying : We do not doubt our mothers knew it.”

What faith in, what devotion to motherhood ! When the battle came, their courage held ; in the heat of conflict they stood the test and came off victorious. The teachings of their mothers were vindicated ; and not one of the two thousand warriors was slain.

Are the teachings of the mothers of this day and age as loyally upheld, as fully believed, as faithfully observed, as were those of the Lamanite mothers of old ? Is there any body of young people in the world which compares favourably with those warriors ?—who have in their lives the strengthening courage their mothers have taught them ? Yes. There is such a body in Zion—a latter-day army of stripling warriors who are upholding the standards of their mothers.

Each year approximately two thousand five hundred missionaries—male and female—go forth in the world to battle. They carry for a standard the Gospel of Jesus Christ ; their cry is truth and religious freedom ; they fear not death, but trust in God to deliver them. In their hearts is the conviction, the testimony that Christ lives, planted there by their mothers in Zion ; and thus prepared, they go forth to battle, to conquer evil in the world.

The people with whom these missionaries come in contact, are often astonished by the zeal they display, by the devotion they manifest to the principles for which they stand. Their lives are

tempered and their arms strengthened by the message they bear; and each strikes a blow for truth.' There is no doubt; the example of the mothers in Israel shines clear and true; to each humble servant of God comes the knowledge that the Lord will deliver those who walk uprightly before Him.

In the mission field the conflict wages. Persecution comes from without; temptation assails from within. Suddenly the servants of the Lord find themselves in the vortex of strife; conditions are not what they expected. They must truly trust in God, believe and uphold their religion, live it from day to day, or fall and sink beneath the onslaught of evil.

When these tests come, they stand. True, many feel the steel of the enemy; many are wounded in pride and stripped of prejudice. But they rise again and fight. The banner of truth and liberty goes on; and spiritual death retires from the field. The teachings of the mothers are vindicated; the faith of the missionaries is strengthened and their trust is deepened to an absolute knowledge of the truth.

Hail, mothers of modern Israel! You have set the example as did the converted Lamanite mothers of old! All strength to you! May the blessings of the Lord crown your lives in rich abundance; and may your teachings sink deep into our hearts and lives!

Then may we, your sons and daughters, ever stand firm in the cause of truth and right. May the mothers of the coming generation uphold the standards of virtue and purity you have taught; may they have power in faith to fill the places you leave, just as sincerely, just as devotedly, with that same implicit trust in the goodness of God that you have manifested in your daily lives. May the youth everywhere look to the mothers of Zion for righteous teaching; and may they not be disappointed, but receive it, and go forth believing in God and with a divine testimony of truth in their hearts!

WESTON N. NORDGREN

HISTORY OF THE PRIESTHOOD

(Concluded from page 295)

Those who hold the keys of the Priesthood are empowered to confer it on others. Adam therefore conferred the Priesthood by ordination on Seth, Enos, Cainan, Mahalaleel, Jared, Enoch and Methuselah—that is, on seven generations of his descendants. After the death of Adam, Seth ordained Lamech; and after Seth's death, Methuselah ordained Noah to the Priesthood. The chain of Priesthood authority was unbroken from Adam to Noah. The ages at which these ordinations were performed are given in modern revelation. (Doctrine and Covenants 107: 41-53).

It is not probable that these Patriarchs were the only ones to

hold the Priesthood in their day. The Church of Christ should be "a kingdom of priests." All should be engaged in promoting the work of the Lord. It is likely, therefore, that the Patriarchs conferred the Priesthood on many worthy men, as has been done, no doubt, in every age when the organized Church of Christ has been upon the earth.

At the time of Noah the inhabitants of the earth were destroyed, and the coming generations were the descendants of Noah through his sons and their wives. Noah, therefore, is as another first man to the human race. In the sequence of dispensations, he stands next to Adam. He possessed the keys of the Priesthood, even as Adam, and from Noah divine authority descended through successive generations to Melchizedek, who had been ordained a "High Priest after the most High." Melchizedek conferred the Priesthood upon Abraham. It was the earnest desire of Abraham to receive the Priesthood, and to practice, without molestation, the principles of the Gospel of Jesus Christ, that led him to leave Ur for the country which later became the promised land. In his own words:

"I sought for mine appointment unto the Priesthood according to the appointment of God unto the fathers concerning the seed."

FROM MOSES TO THE SAVIOUR

The Priesthood may likewise be traced from Abraham to Moses who received it from Jethro, with whom he was associated during his sojourn of forty years in the wilderness. Jethro was ordained by Caleb, who was ordained by Elisha, who was ordained by Jeremy, who was ordained by Gad, who was ordained by Esaias, who received the Priesthood, "under the hand of God", and who was also blessed by Abraham. (Doctrine and Covenants 84: 6-13).

Moses and others among Israel in his day held the Priesthood, but the apostasy of the people was such that the higher or Melchizedek Priesthood was taken away, and only the lesser or Aaronic Priesthood remained among Israel. Aaron became the Presiding High Priest of the Aaronic division of the Priesthood. Through his sons, the Priesthood was kept alive among Israel to the days of the Saviour. John the Baptist was the last who held the keys of the lesser Priesthood which had been handed down from Aaron. The coming of Jesus Christ did away with the old order, and the organization of the Church brought with it the higher Priesthood.

Nevertheless, though the higher Priesthood had been taken from Israel as a body, it was not permanently taken from the earth. Between the time of Moses and the coming of Jesus Christ, there were at various times, and perhaps at all times, holy men, prophets of the Lord, such as Ezekiel, Isaiah, Jeremiah, Daniel and others, who received the holy Priesthood as part of their

special commissions in the service of the Lord. Some of these holders of the Priesthood are among the most important figures in ecclesiastical history. Through them the word of the Lord was transmitted from generation to generation. Elijah was the last prophet, before Christ, who held "the keys of the authority to administer in all the ordinances of the Priesthood."

When the Saviour came on earth to establish the Gospel in its completeness, He brought with Him the full authority of the Priesthood, He ordained Apostles and Seventies and left with His followers the authority of the holy Priesthood, under which the Church could be fully organized for the purposes of the plan of salvation. The higher Priesthood was restored, and those who in earlier dispensations had held the keys of power came forth to confer them on the Apostles. Moses and Elias, possessing the keys of their dispensations, with the Saviour, in the mount, gave the keys of presiding authority to Peter, James and John. Thus the chain of authority was kept complete.

The early Apostles ordained others to various offices in the Priesthood, and upon the foundation of divine authority they established the primitive Christian Church.

"And he gave to some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; Till we all come in the unity of the faith, and of the knowledge of God." (Eph. 4: 11-13).

LOSS OF THE PRIESTHOOD

However, a man may forfeit the right to exercise the Priesthood which he has received. It must be given and received for the purposes of the plan provided by the Lord for the salvation of His children, otherwise it is not valid before the Lord. In the early Christian days, the doctrines and ordinances of the Gospel of Jesus Christ were sadly corrupted; dark apostasy followed; the chain of authority was broken, and men took it upon themselves, upon their own authority, to ordain men to the Priesthood. Kings and other temporal rulers assumed the right to commission spiritual leaders, and these in turn were willing to accept such invalid authority and proceeded to use the Church for selfish purposes. "The Church of Christ was disorganized; man-made churches were erected; spiritual darkness and confusion reigned throughout long centuries; reformation followed reformation, but without the restoration of the authority of the Priesthood.

On the American continent, likewise, the lesser Priesthood prevailed until the appearance of Christ among the Nephites, when the higher Priesthood was conferred. Apostles were chosen, there as in Palestine, with authority to establish the Church. There, as on the Eastern hemisphere, men fell from

truth and light, apostasy broke the chain and power of the Priesthood which became lost a few centuries after Christ.

At length more than a thousand years after the loss of the Priesthood, the Lord began the work of restoration. The Church of Christ was organized for the last time, in completeness and with a fulness of divine power. On May 15th, 1829, John the Baptist, holding the keys of the lesser Priesthood, conferred the Aaronic Priesthood, by the laying on of hands, upon Joseph Smith and Oliver Cowdery. In the next month, Peter, James and John appeared and conferred the Melchizedek Priesthood. At the dedication of the Kirtland Temple, on April 3rd, 1836, several of the ancient prophets, Moses, Elias and Elijah, appeared and committed to Joseph Smith and Oliver Cowdery the keys of their respective dispensations. The fulness of the Priesthood was restored, so that all things pertaining to the Gospel of Jesus Christ, in the last days, might be accomplished.

"A KINGDOM OF PRIESTS"

The authority of the Priesthood restored in this day has been conferred upon thousands. Every worthy man in the Church may be called to an office in the Priesthood. The latter-day Church of Jesus Christ is indeed "a kingdom of priests." But, every man who holds the Priesthood may trace the authority that has been conferred upon him, back to John the Baptist and Peter, James and John, through Joseph Smith or Oliver Cowdery. The chain must be unbroken, and the call to the Priesthood must have come through the proper authority.

Such is briefly the earthly history of the Priesthood of God. While this history is known to us only in dim and general outlines, yet, every evidence makes us conclude that, whenever the Church has been established on earth, the organization has been the same as it is to-day. The Priesthood held by Adam, Enoch and the other Patriarchs was the same as the Priesthood held by us to-day.—W.

ELDERS' MEETINGS IN MONTPELLIER

INTO THE LAND of yesterday the missionaries of to-day came carrying the new and everlasting Gospel. The land, balmy Southern France, was hallowed by the Apostles of old who trod its shores, bearing words of their Master. In this land stands the ancient temples, arenas, and the gardens of old Rome, all of which bear mute evidence of conquests, triumphs, and glories of an empire that existed even before the advent of the Saviour. But there is something sardonical about all this, for it also tells a story of Satan's temporary victory. This tale is stamped in these ancient arenas, drenched of old with the life blood of gladiators and

Christians, and now stained with the blood of the toreador and the bull. It is marked even in the cathedrals, for here the Virgin Marys, even though they be dressed in the costly raiment provided by the church at Rome, resemble the naked Vemses of pagan idolatry. The story written everywhere in this land is the story of pagan triumph over Christianity, as taught by Christ. This victory is only temporary, however, for God has spoken again to His people in these the last days, and again an Apostle of the Lord walks these shore bearing the same Gospel as the Apostles of old.

Apostle Widtsoe held a three days' conference with the missionaries of the Lyons, Marseilles and Swiss Districts of the French Mission. These meetings, held in Montpellier on a site where thousands of Christians were massacred, were some of the most inspiring ever held in this mission. Each Elder bore testimony to the greatness of this work, and of the progress being made in this part of the Lord's vineyard. These strong testimonies seemed to hurl defiance at the sinister old monuments that have stood the test of weathering ages; they spoke of a Gospel of love and not of force. Questions, answers and discussions of missionary problems consumed several delightful hours. Then instructions were received from Presidents Widtsoe and Christensen. To hear the words of truth from the mouth of one of God's chosen witnesses is a never-to-be-forgotten thrill, and the message he spoke was a spiritual feast that shall remain in the storehouse of each missionary for long years to come.

Sister Widtsoe, president of the Relief Societies of the European Mission, gave splendid ideas for the advancement of the Relief Society and the auxiliary work generally, and encouraged the Elders by much timely and motherly counsel.

Sister Mand May Babcock, another of our guests, who is making a trip around the world, entertained us with some delightful readings.

Sister Endora Widtsoe, and Elder Richard L. Evans, Secretary of the European Mission, also members of the President's party, were in attendance at our meetings and spoke.

The meetings were conducted under the direction of President P. Rulon Christensen of the French Mission.

President Widtsoe and party are making a tour of the branches of the French Mission. He is being enthusiastically received and welcomed by the members and friends of each branch he visits. Several interesting press notices have been published in the leading publications of France and Switzerland concerning his visit and the "Mormons." He will leave behind him a wholesome spirit of cooperation and a greater enthusiasm in the hearts of the missionaries and Saints for furthering the great cause of the Lord.

C. L. LEES, Superintendent of Auxiliaries, French Mission

ULSTER DISTRICT CONFERENCE

EXTENSIVE ADVERTIZING of the past two weeks culminated in the successful conference of the Ulster District, held at the Ulster Minor Hall, Belfast, on Sunday, April 28th. Over sixty per cent. of the people attending were newly-made friends and investigating strangers. Many of them spoke complimentary of the services and expressed a desire to know more of "Mormonism."

In attendance were Mission President A. William Lund, Sister Josephine B. Lund, and their daughter Ruth, from the Birmingham office; President Adrian L. Orme, Elders Rulon S. Satterfield, David M. Davis, William Yancey, Kenneth H. Smith, Alma C. Palmer, Ellis J. Yardley, Alvin P. McAllister, Fred H. Cox, Cecil H. Toone and Arthur S. Gailey of the Ulster District; President William F. McKelvey, Elders Rees R. Parker and Allen T. Wells of the Scottish District; and Elder Richard C. Badger of the Nottingham District.

"The Restoration of the Priesthood" pageant was ably presented by Sunday School members during the morning service. Missionaries and local members bore testimony to the truth of "Mormonism." President Lund enlarged upon the theme of the day and showed wherein such a restoration was necessary.

At the afternoon session of conference, missionaries discoursed upon Gospel themes and the work of Joseph Smith. President Lund stressed the need of "works" as well as "faith." He also explained the reason and necessity for baptism by immersion, by one duly commissioned of God. Only God's authority is recognized of God.

The evening meeting was very well attended. The prophecies of Joseph Smith, their fulfilment, the authenticity of the Book of Mormon and the true purpose of the Gospel of Jesus Christ, furnished the evening's spiritual repast. President Lund forcefully presented each point, discussing it thoroughly and conclusively. Special musical selections were given at each session of conference. Good-will and friendship were manifested in abundance.

RULON S. SATTERFIELD, District Clerk

FROM THE MISSION FIELD

Doings in the Districts: *Norwich*—At a baptismal service held at the Norwich Chapel, on April 7th, one person was baptized by Elder Paul C. Layton and confirmed by local Elder Herbert Brown.

Sheffield—A "potato pie" supper was given by the Sheffield Branch Relief Society on April 20th, to raise funds for charitable

purposes. A short program was given, and the evening was thoroughly enjoyed by those in attendance.

Branch Conferences: Of the Blackburn Branch, Liverpool District, held on April 21st. The pageant: "The Restoration of the Priesthood" was given in the afternoon. Speakers of the evening were: President Joseph S. Savage, Elders Clarence V. Bigler, Ernest A. Hall and Edward E. Drury.

Of the Bradford Branch, Leeds District, held on Sunday, April 21st. A splendid program depicting the restoration of the Priesthood was given by members. Missionaries in attendance were: President J. Willard Harmon and Elder Herbert C. Fletcher.

Of the Nuneaton Branch, Birmingham District, held on Sunday, April 21st, at the home of Sister Lily Gunn. The theme of the day was: "The Sabbath." The Spirit of the Lord was present in rich abundance. President Edward L. Blacker, Elders E. Anthon Clayson, Earl D. Hone and Blain I. Jones were in attendance.

DEATHS

BOWER—The funeral of Sister Minnie Bower, who died on April 18th, was held in the Brand Wood End Cemetery Chapel under the direction of President Edward L. Blacker, on April 22nd. Elder E. Anthon Clayson dedicated the grave.

FALCONER—Sister Catherine Ann Falconer, Liverpool Branch, Liverpool District, died on March 31st, at the age of forty-two. Funeral services were conducted at the family residence under the direction of Elder Ralph V. Chisholm.

GRAYSON—Brother John William Grayson, of the Barnsley Branch, Sheffield District, passed away on April 5th, at the age of twenty-one years. Funeral services were conducted at the Ardsley Cemetery Chapel by Elder Elbert C. Kirkham. The grave was dedicated by President John P. Hopkinson.

GROVES—Sister Emma Groves, of Oxenhope, Leeds District, passed away on March 25th. Funeral services were held at the Oxenhope Cemetery under the direction of President J. Willard Harmon.

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LIVERPOOL

FOR SALE IN ALL THE DISTRICTS OF THE CHURCH OF JESUS CHRIST OF
LATTER-DAY SAINTS IN GREAT BRITAIN